

THE XPOSITOR

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Our Nation At the Cross-Roads

Criticizing American materialism, emphasis on military power, and lack of emphasis on IDEALISM and Faith in God, Dr. D. Elton Trueblood, nationally-known member of the Society of Friends (Quakers) told an audience in the First Presbyterian Church, Buffalo, N. Y., on Sunday, February 18, "that power consciousness, the self-indulgence of our representatives abroad, our burning of food at home have put the United States in a bad light before the rest of the world."

Discussing the topic, "Faith For Survival," Dr. Trueblood is quoted as saying, "To our amazement we are finding out today that we are the culprits in the eyes of most of the world. Our power is so great; our wisdom is at times so small, that our nation finds itself at the crossroads, where taking the wrong road may mean we shall perish."

"The real danger to America is not an actual invasion. The moral problem today is the central problem—most of our people believe that if we have a big enough Army, enough money and enough oil, we can do anything we like. Let us not be led to think that our power will save us any more than it saved Hitler. There has never been a power great enough to stand the accumulative power of the rest of the world.

"The paradox today is—the people on the other side of the Iron Curtain are materialists but they have been able to pose as idealists, saviours of the poor, while we who have inherited the great Greek and Christian idealism have let ourselves be cast in the roles of crass materialists. We claim to be the best salesmen in the world but we sold the wrong article. We bragged about our things instead of demonstrating our ideals.

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OUR FIGHTING FAITH

JOHN W. McKELVEY

THE idea that our faith in God, Christ, the Bible, love, prayer, immortality, the Holy Spirit, and the kingdom of God—summarize our faith in cryptic style—is a long faith, has been set forth by Bishop Haav of Norway in three ringing affirmations of fact: "There is a foe. There is a foe. There is a victory." Bishop Bergraa, having passed through the fires of trial and tribulation during the Nazi occupation of Norway ought to know whereof he speaks. We, in our seeking for guidance and strength, ought to ponder his affirmations and earnestly.

There Is a Foe

It makes no difference what you call the foe which confronts us in our striving to live the Christian life:—the devil, Satan, the Evil One, Irreligion, Untruth, Sensuality, Lust, or what have you. I have little sympathy with our modern sophistication by which we think we have eliminated our foe. We have scoffed at the terminology by which our fathers identified him for us.

Bishop Kelly provides a first rate answer to the question in the story of his son. When he was in school absorbing some of our modern "larnin,'" he came home one day and announced to his family, "Well, I've learned today there is no devil." The good father received this news in silence, praying for wisdom in his heart, "Lord, let him live long enough!" "Now," the bishop went on to say, "my son is 40 and has two sons, "Now he sees there are two devils."

Our foe is, first of all, a personal foe within ourselves. The Apostle Paul minced no words on this point. He called this foe sin: "For the wages of sin is death: but ye shall not be under the law, but shall be under grace. That I would I do not: but the evil I do not want, I do. Now if I do not want it, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me . . . O wretched man that I am! who shall deliver me from the body of this death?"

W. McKelvey, Methodist Church
W. McKelvey, Pennsylvania

But our foe wages war against us not only from within. Our foe is at work in the world roundabout us. Again, the Apostle Paul has described him with sufficient analysis to serve our needs even now: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Our foe in the world about us is to be identified as political and ecclesiastical tyranny, economic injustice, social cleavage, racial inequality, class hatred, pagan materialism, national irreligion, prevalent immorality, riotous drunkenness, strife, envy, jealousy, uncleanness, revellings, and such like.

Maybe I haven't specifically mentioned your particular foe, but mark this, there is a foe and unless we succeed in identifying our foe, within or without, we shall lull ourselves into a false sense of security and in the crucial moment go down to ignominious defeat.

There Is a Fight

We ought to get one thing straight as a result of our self-examination, and that is that this business of being Christian is not just a gay adventure similar to a Sunday School picnic. Maltbie D. Baccock expressed it well:

*We are not here to play, to dream, to drift:
We have hard work to do and loads
to lift;
Shun not the struggle: face it — 'tis
God's gift.*

*It matters not how deep entrenched the
wrong,
How hard the battle goes, the day, how
long;
Faint not, fight on! Tomorrow comes
the song.*

But of course, if we are to fight on to ultimate victory, we must adequately measure our foes and never for a moment under-estimate their power and fury. Winston Churchill, in THE GATHERING STORM, supplies the proper episode here by way of warning us on this point. He relates how in August, 1932,

when Hitler, supported by thirteen million German voters, went to Berlin to see President von Hindenburg, the old Marshall saw the rising Fuehrer but was not impressed. "That man for Chancellor? I'll make him a postmaster and he can lick stamps with my head on them." Alas! how sadly von Hindenburg and many others underestimated this evil man, the diabolical embodiment of all that is perverted, ruthless, sinister, vicious, and heinous!

If I seem unduly arbitrary about this matter of life's warfare, insisting that we understand the vicious nature of evil, I assure you it is not my intention to scare anybody or to augment the chorus of gloomy Cassandras whose primary message is exhausted in the cry, "It's no use; the end of the world is nigh." Such an attitude in my judgment preempts God's role in history. I read recently of a man who was terribly disturbed about his doctor's diagnosis of his illness. "Doctor, are you sure this is pneumonia? Sometimes doctors prescribe for pneumonia and the patient dies of something else." The doctor replied with pompous dignity, "When I prescribe for pneumonia, you die of pneumonia."

No, when I underscore the Bishop's affirmation, "There is a fight and that against unconscionable foes," I do not mean to say, "It's no use, it's hopeless;" I mean to alert us to battle and to say, "These things must need be if we are to rise to greater blessing and enduring glory." I will go on and declare that more than we are apt to realize we are fighting our dread foes, or yielding to them, almost hourly and that often without knowing it. What I am trying to say can be illustrated easily from life about us. For example, that young student had a fight on his hands that tragic day last winter and he either ignored it or succumbed cowardly to it. His fight began when he stopped to give the office secretary a ride back to the college, a thoughtful and kind thing to do. Then a voice within him said, "Ask her to go for a ride." Then and there he should have replied, "Get thee behind me, Satan."

If he had had unflinching faith and unimpeachable moral integrity he would have thus instantly quenched the impulse to be disloyal to his wife and the ideals underlying a Christian home, and he would have taken the young woman back to her office and gone about his own business a freer and better man for having done a kindly act in the face of temptation. But no, he surrendered to the evil foe within before he ever sensed the tides of battle that were to break brutally about him fifteen or twenty minutes later. What endless heart-

break could have been avoided if he had been alert to evil's onslaught that day, remembering at its beginning and never forgetting Milton's words: "He who reigns within himself and rules his passions, desires, and fears, is more than a king."

Or, for another example, take the fight now being waged in our world at large in behalf of human rights and moral decency. My soul is equally distraught at the sight of violence and injustice, secularism and untruth, as revealed in what we know about Communism and Fascism. I could not begin to enumerate the implications of this fearsome battle in which we are engaged and how we are terrified by the display of power on the part of the liquor industry, the gambling interests, the forces of racial intolerance, the whole cruel array of the powers and principalities of darkness which stand arraigned before us. But this, bad as it is, only means one thing—

*Sure we must fight, if right would reign;
Increase our courage, Lord,
We'll bear the toil, endure the pain,
Supported by thy word.*

There Is a Victory

If the business of living were entirely consumed by our attention to the first two affirmations of Bishop Bergrau, life would be a very grim affair indeed. One might almost be justified in raising over our pilgrim way a giant interrogation mark "Why and wherefore all this?" But, thank God, there is a third affirmation, "There is a victory."

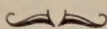
When it comes to the matter of victory we all know there are victories and there are victories. But the victory about which we are concerned is the victory that overcometh the world, even our faith. What sort of victory is this? Well, to begin with it is the victory of man's indomitable soul within, the victory over adversity, disappointment, failure, weakness, sin. It is somewhat the same sort of victory which Jess Willard scored the day he was defeated by Jack Dempsey for the heavyweight championship of the world.

The newspapers referred to that fight as "The massacre at Toledo." It must have been something closely resembling a massacre, for Jess Willard was down seven times in the first round. When they rang the bell he collapsed on his stool. And then, while he was sitting there, a great big hulk of a man, beaten, disgraced, hurt more than it's right for a man to be hurt, someone from his corner threw a towel in the ring. When everybody saw that towel in the ring they figured the fight was

ver. Dempsey and his seconds turned and headed for the dressing rooms. But Jess Willard, though just about out on his feet, managed somehow to reach that towel with his foot and kick it flying from the ring. In consequence they had to get Dempsey back from his dressing room to fight the second round. Of course Willard lost the fight, but not because someone threw in a towel for him. And because he went down fighting, I think you will have to agree with me, regardless of what we may think about prize-fighting, he

gained what we call a "moral victory" that day.

But the victory of faith is also God's victory evidenced in what Paul called the "crown of righteousness, which the Lord, the righteous judge shall give . . . at that day." In some strange way God's victory is connected up with our willingness, yea eagerness, to be clothed with "the whole armor of God," fighting the good fight of our faith whenever and wherever we find ourselves confronted by the foe, knowing always that "our fighting is not in vain in the Lord."



WHAT JESUS OFFERS

A. WALLACE COPPER

THE Scribes and Pharisees did not understand Jesus. They held positions of ecclesiastical authority, and saw in the Master a threat to the privileges they cherished. When He spoke to the people, they, with prejudiced minds, heckled Him. Their conclusions were formed, their policies agreed upon. To them Jesus was an impostor. The more popular the Master became with the masses, the more determined were these entrenched ecclesiasts to get rid of Him.

They were convinced, finally, that no stone should be left unturned to get Him out of the way. The poor, the sick and downtrodden were becoming His followers. His wisdom was more than a match for their puny minds. If their knowledge was not sufficient to silence Him directly, their political influence indirectly could effectively deal with Him. They were determined to stop at nothing. Jesus could even, if necessary, be crucified.

What these leaders of organized religion did not see was that Jesus had not come to take anything vital away from them, but rather to offer them something. What He offered could be the making of them. When the Master said, "I am come that ye might have life," He meant it not only for the few who gathered about Him to be His disciples. It was an offer for everyone, to "whosoever" that would come. Those who accepted Him realized the truth of this.

There are many moderns who have a feeling of self-sufficiency. In their judgment they need nothing to support them from any force beyond themselves. They regard religion as a necessity for the weak. Jesus lived nineteen

centuries ago, and though He may have assisted people in His day, there is nothing He can do for moderns. In certain eras like the middle-ages and pre-industrial times His teachings may have guided men. But our times are different.

Such people ask, "What value is Jesus in an atomic age?" How could His words, uttered in an unscientific hour, be applicable in a world one can encircle in four days, or in a universe that the telescope has pushed back to incalculable heights?

In spite of the self-sufficiency of today, even the most introspective are cognizant of alarming short-comings. The globe has shrunk in size, but so also has the magnanimity of man. The age is now asking, "Do we have the character to handle effectively the power we have discovered?" While many common diseases have been overcome, multiple neurotic disorders have developed. So many have become weary, frustrated, cynical, embittered. With so many the glorious self-sufficiency so boastfully propounded, is but an over compensation for realized inadequacies.

The more we scrutinize our age, the clearer it becomes Jesus of Nazareth does have something to offer. Civilization with its discoveries confronts a crisis. Men are now saying it is either "Christ or chaos." What does Christ have to offer?

I

Even a superficial observance of the Christian life reveals it offers a sense of mission. Jesus gathered men about Him, and made them new creatures. Our fathers talked about being "made new creatures in Christ Jesus." After Simon left the fishing nets, and the other disciples their respective occupations, they were

new men. Literally old things had passed away. Into their lives came a redeeming spirit, and the world took upon itself a new meaning.

The fundamental difference was they were living for the noblest in life. The Kingdom of God on earth was their objective. The little, puny items that heretofore had appeared important were now seen in their proper perspective. They were living for something greater than they were, for something nobler than petty ambitions. Their thought and action was prompted by Christ. They looked objectively upon life, and saw the difference the Saviour made. The sense of mission of the Kingdom is summed up in Paul's words, "for me to live is Christ."

What is a sense of mission? It is a fundamental purpose in life that is identified with an ultimate objective. It means life is not careless, and never becomes frustrated. There is always the lure of the highest that stimulates the basic in life. Two people may be doing the same thing, but one is doing it from a self-centered purpose, while the other does it with a sense of mission. The ultimate outcome of the latter reveals the difference.

A welfare worker may assist the needy, but his helping may be professional. He is doing a job for which he is paid. Another worker may be consecrated to Christ and His kingdom. To him assisting people is not a professional undertaking. It is a privilege for which he is thankful. The words, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," are woven into the fabric of his being. These are people for whom Christ died. Consequently, he never becomes frustrated in his efforts, but is so frequently inspired by those who rise above circumstances to live for the noblest.

In every walk of life this is true. Such a conception of living throws light upon the darkened corridors. It strengthens determination in spite of obstacles. It makes the world with its multiple problems a challenge. With the constant realization of the presence of Christ that strengthens the sense of mission, life is a privilege. A man knows what he is living for, what he is trying to accomplish, and what, with God's help, he can achieve.

The greatest benefactors of mankind have had a sense of mission. Wilberforce was a servant of Christ. He gave himself specifically for the abolition of the slave trade. He kept his body alive for twenty years with opium on doctors orders, and never increased the dose. He was determined to put upon the conscience of England the inferno through

which slaves were forced to go in their passage across the Atlantic. Small vessels of one hundred or one hundred and fifty tons were crowded with from three hundred to six hundred slaves. They were huddled so closely that it was impossible for a man to step between them. For days they were kept below deck. In fine weather they were taken on deck, and forced to dance in their chains.

Persistently Wilberforce fought in Parliament for the freedom of these poor souls. He went about England declaring the inalienable rights of all men. His enemies denounced him as a public nuisance. But the little reformer, who physically was much shorter than the normal height of man, knew what he was living for, and the sense of mission that motivated his life. On his tomb in Westminster Abbey are the words "The Attorney-general of the friendless." He lived to see the objective of his life realized.

In lesser ways all of us can live to accomplish a mission. In an age threatened with atheistic ideologies we can say, "For me to live is Christ." Such a dedication heightens life, broadens perspectives and deepens foundations. Jesus said, "For this cause was I born, for this came I into the world that I might bear witness of the truth." In all the nineteen centuries that have passed since He walked the earth there was never an age that so needed men and women with such a prayer upon their lips.

II

Christ offers authority. We live in an era of totalitarianism when the power of the sword, and the external force of the state appears to many minds to be final. Yet we know it is not final. We sing about "our fathers chained in prisons dark, were still in heart and conscience free." In our day we have seen men confident in spiritual power in spite of military pressure.

Jesus lived at a time when Rome seemed to have conquered everywhere. The legions of the empire were visible to the eyes of the conquered. The Master offered men authority of the *spirit*. It was primarily from experience they could learn of this. Philosophical deductions have their place, but they are based upon life. We know by living, by the things to which we give ourselves. Jesus said, "I am the way, the truth and the life." How can one know this except by following in His way, pursuing His truth, and possessing His spirit? How can one know anything personally about the reward that comes to the meek, the merciful, the pure in heart? How

(See page 103)

The Editor's Columns



Our Paganism

RELIGIOUS illiteracy today makes fertile soil for the seeds of Communism and every other "ism" that militates against Christian democracy and social progress. It is perfectly appalling! Millions of people among both the rich and the poor, the learned and the unlearned, are as definitely pagan as were the people in Jesus' day, whose major concern He declared was, "What we shall eat, or what we shall drink, or wherewith shall we be clothed?"

In a land which has been more highly favored of God than any other land, one would expect to find most people bowing in reverence and gratitude before the God of their fathers, instead of bowing before things, before speed, before ease and comfort, and before power, giving no thought to God or to spiritual realities and values.

Forty-seven per cent of the American people are in no way affiliated with any religious organization of any kind. Many of the fifty-three per cent who have some affiliation with religious agencies have no clear-cut convictions about God or about their relation or duty to God. Fewer than one-fourth of the fifty-three per cent possess that vital religious experience which makes God as real to them in their thinking and living, as are the members of their family and their friends. To the former, religion in no way serves as an inspiration and guide of conduct. Neither spiritual idealism or spiritual adequacy concern them.

Because of this perilous setting, no truly patriotic Christian citizen can take an attitude of indifference toward the situation. There is so much at stake for any American to think that our nation can survive "half believers and half pagan."

It is definitely un-American for people to put any consideration above God. Any person, regardless of his educational background or position, and regardless of where he lives, who is more concerned about things than he is about God, more concerned about material security, is a pagan. Any person who worships his bank account, his stocks and bonds, his car, his office, his store, his position, his golf

score or his yacht, is a pagan. Any person who puts any consideration above God is a pagan. True Americanism demands that God shall be given first place in every realm of human interest.

Every church in our country must warn the American people against the peril of modern paganism, and call the nation forward to the God of our fathers. Of all nations which ought to be done forever with paganism in its every form, that nation is America, for no other nation has been so richly blessed of God down through the years until now. Reason, honor and privilege call to every American to "Worship God in the beauty of right living, and to crown Him Lord over all."—Roy C. Helfenstein.

With a Gun At Your Head???

WOULD you read this if someone had a gun at your head, or would you say, "Go ahead and shoot."

The editor holds no gun at your head, but you had better read this while there is yet time to do what you can to prevent the shooting.

Yesterday afternoon all the sirens combined in a dolorous wail of warning. Earlier that day three atom bombs shuddered the Nevada mountains with blasts felt forty miles away in Las Vegas. The gun is at our heads!

Why write like this? Why all this urgency to get a hearing? Because the times are so critical that no one who counts himself a Christian can be allowed to remain ignorant of his duty or refuse to come to the help of the Lord against the mighty. Actually, our very lives depend upon what we do now. Either we go to God or we go to the devil. Atomic warfare is hell, and no doubt about that!

Christ's Church is mobilizing for a concerted co-operative effort in evangelism, and is calling each one of us to do his part,—by personal work, prayer, visiting among those who do not yet belong to Christ. By doing this with all our heart, mind, soul and strength we can create such a force of public opinion as must move the men who sit in high places,

determining national and international policies and actions, to look to God, to lead the world in the way of His commandments, toward Kingdom goals instead of betraying humanity to Anti-Christ.

Visitation is our way of going and telling our own members, arousing and securing from them deeper personal religious living,—proved by more faithful use of Public Worship and private prayer, more devout reception of the Holy Communion, more persistent work in winning unchurched folks to a knowledge and acceptance of Christ as Saviour.—*Paul Wagner Roth.*

Man Is The Measure

UNDER this pertinent title, the Dean of Yale Divinity School, the Rev. Mr. Liston Pope, says some things in the "Saturday Review of Literature" which all ministers will wish to read and ponder. The following quotations are indicative of Dean Pope's appraisal of our present-day, or mid-century status:—

"Reading and study of recent history presents man to be approximately the same self-serving creature he always has been, but that he has regressed morally and spiritually in the past 50 years; viz. his moral reliability and sensitivity have declined in the last five decades and his spiritual vision has dimmed, in comparison to the demands his world makes upon him.

"A smaller world requires bigger men, or the fateful balance of survival is upset. A sober appraisal of the last half century, in which our world has grown consistently smaller, presents extraordinary changes, but leaves in doubt the question of *net progress*. As compared with our grandfathers, we have less faith and a greater sense of futility; less purpose but mounting frustration.

"At the 20th century half-way mark, man is prone to discard the heritage of ideals bequeathed by his predecessors; the cult of faith in progress having virtually disappeared. The *clay feet* of 'Science the Saviour' have been exposed, and there is great anxiety that science may prove to be the destroyer of man.

"Except in those Communist circles where a mystical faith in the future still prevails officially, most men appear to be largely without hope; this being the *age of anxiety*—of guilt from the past and apprehension about the future.

"An ironical example of man's development," he points out, "is found in the perfection of television techniques—capable of exhibiting men to each other across vast distances—just at the moment when man is looking for a place to hide; in spite of vastly increased knowledge, man today does not feel more at home in the world of his creation. Knowledge, like its hand-maiden science, is morally ambiguous; in itself it is better than ignorance, but the uses to which it will be put are not necessarily better. Knowledge provides light for man's feet, but remains a servant to his will.

"There is enough knowledge on many subjects to solve a great many of the most difficult personal and social problems of mankind, but this very fact

contributes to man's sense of frustration,—because of the use to which the knowledge may be put.

"Human progress must be measured in terms of the quality of man himself—by his moral and spiritual stature, his happiness, his fulfillment of promise according to his gifts of talent and perception; his ability to carry out the destiny of man on earth. Man is the measure, not of the universe, but of his own progress.

"That men have thought of themselves in terms of nearly everything but themselves is a characteristic of this century—my job! my automobile! my doctor! my house! my country! While the external conditions of his life have changed radically, man appears to have remained about the same. Now he is able to acquire great possessions, including those of the mind,—but he is no greater himself . . . Having largely discarded faith in God, before whom he would know his sins and his smallness, man no longer knows his own stature. Man does not know how small he is!

Dean Pope concludes "that there is not likely to be a foundation for renewed hope among men on this earth, *until man again learns to confess that his problem is man himself!*"

"All great religions throughout the ages have insisted that recognition of this fact—that man himself is the problem—is the beginning of true wisdom and the prerequisite to man's salvation."

LORD, GRANT ME THIS

*Lord of the heavens, this I pray
As I begin this brand new day;
To bring some smiles at early dawn;
To start the day with laughs and fun;
To spread some cheer at break of day;
To drive the darkest clouds away;
To give some hope to lives distressed;
To show how lives can still be blessed;
To fill the moments of this day
With some great things to do and say;
So that when even comes at last
And all the toils of day are past,
I may lie down to sleep and rest,
Because I know I've done my best;
Somewhere along the road this day
I helped someone to be more gay;
Some deed of kindness that I did,
Where light no longer could be hid.
Lord of mercy, grant me but this,
And all my life be full of bliss.*

—EDMOND L. HENNIG.

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THE CHURCH AT WORK

Three Hours on The Cross

A Good Friday Service conducted by the Protestant Churches of Ambridge, Penna., and shared with *Expositor* readers, through the courtesy of Rev. J. B. Matteson.

Organ Prelude: "Gethsemane."

Mark 14:32-38 portrays the prayer, meditation and life in the garden. At the close nine chime tones reshadow the *ninth hour* of the crucifixion.

Organ Solo: "O All Ye Who Travel."

The First Word From the Cross.

"Father, forgive them: for they know not what they do."

Hymn: "Beneath the Cross of Jesus."

Scripture: Luke 23:23-24, 33-34.

Choir: "Father Forgive Them"—accompanied by Tenor and Baritone.

Meditation and Prayer: "The First Word."

Hymn, Intermission and Silent Prayer.

The Second Word From the Cross.

"Thou shalt be with me in Paradise."

Hymn: "Jesus! Exalted Far on High."

Scripture: Luke 23:35, 43.

Choir: "Verily Thou Shalt Be With Me in Paradise:"—Tenor-Baritone.

Meditation and Prayer on "The Second Word."

Hymn: "My Faith Looks Up to Thee." Intermission and Silent Prayer.

The Third Word From the Cross.

"Behold Thy Son — Behold Thy Mother."

Hymn: "Mid All the Traffic of the Ways."

Scripture: John 19:24-27.

Choir: "Behold Thy Son—Behold Thy Mother."

Meditation and Prayer on "The Third Word."

Hymn, Intermission and Silent Prayer.

The Fourth Word From the Cross

"My God, My God, why hast Thou forsaken Me?"

Hymn: "Rock of Ages."

Scripture: Matt. 27:45-46.

Choir: "My God, My God, Why Hast Thou Forsaken Me,"

Meditation and Prayer on "The Fourth Word."

Hymn, Intermission and Silent Prayer.

The Fifth Word From the Cross.

"I Thirst."

Hymn: "Alas and Did My Saviour Bleed."

Scripture: John 19:28-29.

Choir: "I Thirst."

Meditation and Prayer on "The Fifth Word."

Hymn, Intermission and Silent Prayer.

The Sixth Word From the Cross.

"Father into Thy hands I commend My Spirit."

Hymn: "O Perfect Life of Love."

Scripture: Luke 23:46; Mark 15:38-29.

Choir: "Father Into Thy Hands I Commend My Spirit."

Meditation and Prayer on "The Sixth Word."

Hymn, Intermission and Silent Prayer.

The Seventh Word From the Cross.

"It is Finished."

Hymn: "Go to Dark Gethsemane." (Stanzas 1 and 2.)

Scripture: John 19:30.

Hymn: "Hark, Hark, My Soul."

Meditation and Prayer on "The Seventh Word."

Choir: "It Is Finished."

Doxology, Benediction, Silent Prayer.

Postlude: "Andante Cantabile" (Pathetic Symphony) *Tschaikowsky.*

Resurrection Legacy

Through His earthly ministry and sacrifice on the Cross, Jesus brought hope to men; through His resurrection from the tomb in the garden, He brought assurance of Salvation and Eternal Life to any who would believe and follow in His steps. The resurrection is the cornerstone of the Christian faith, the majestic display of divine power.

Evidences of the resurrection are found—

In the Holy Scriptures.

In the testimony of those who saw Him.

In the faith of those who know Him as their personal Saviour.

In the testimony of Jesus Christ, Himself.

Faith and trust in the Resurrection message permits each one of His followers to share in the legacy Jesus Christ came to earth to establish for man, and through sharing in this divine legacy we too may—

Live a Victorious life in Him;

Abound in the Spirit through Him;

Have Everlasting Life through Him.

Every hour of life may be a resurrection hour to those who place their lives in His keeping, because His resurrection is a living, throbbing reality, manifested continually in every phase of life that is lived according to His Will.

True, Easter means many things to man—to some Eternal Life; to some a new birth and a path toward a better day; to some new cloth-

ing and attendance at church service. Each one of us, familiar with the word, has a personal interpretation of the meaning of Easter. What is yours?

The fact of the resurrection closed the earthly ministry of Jesus, as a man among men, and it transformed the lives of the disciples from timid, cold, fearful, doubtful and hesitant humans into confident, bold, and reckless men who gave no thought to their own physical safety in proclaiming their faith in the living Christ, redeemer of all who would accept Him into their hearts, and do His bidding. This is the message presented to us TODAY, the privilege of sharing in the divine legacy created by Jesus Christ for those among us who will accept Him and follow Him.—*Paul Franklin Lilly.*

Microphone Approach

Do you suffer from "mike" fright? The best "mike" approach varies with the particular sound system, and the technique should be studied in advance of its use.

Herbert Farmer, audio-visual professor, is credited with the following suggestions in the use of a loud-speaker or public address system:

"Don't get too close or use the mike as a leaning post. To grasp or clutch equipment can send out some weird sound effects. Stand squarely, comfortably, about a foot away, facing the mike.

"Don't fumble with pages of notes. It takes an expert to handle paper without dropping, shuffling, rustling. The quietest way is to 'float' each page to the floor after use, but that looks silly, with an audience watching. It is more efficient to jot notes on small index cards, which can be shifted and tucked into a pocket before and after use.

"Speak naturally in a conversational tone. Assume that sound system will be regulated to use the dynamic force and personality of your voice to utmost advantage. Just the thought of that frees you to speak well, convincingly, and without strain. With a sound system, it is not necessary to 'shout' to the back row. Talk naturally, without fixing attention on any one listener. (*Quote from Kitte Turmell, Sherman Oaks, California.*)

They Are the Light

Chaplain J. J. Lenhardt, Western Pennsylvania State Penitentiary, sends the following from an inmate of the prison on the subject of death.

"While serving with the U. S. Marines on the Island of Haiti," writes George E. Bryson, "I became acquainted with a French missionary in the hills, and as close to God as any person I have ever met. We became very close friends, and having only the natives to talk with in the hills, he became lonesome at times, and often invited me out to spend a few hours with him.

"One afternoon, I decided to saddle my horse and ride out for a visit. I found him sitting outside talking with a few natives, and I joined the group. When he asked whether he could do something for me, I said 'Yes, there is' and told him that I would

like to have him make death clear to me, for death to my way of thinking would be like going to some dark place. I had seen a number of deaths among the natives in Haiti, and very little weeping. Back home in the states we take death more serious, and I wonder why. There can't be any difference between the souls there and here.

"He said that 'I had the wrong version of death, and if I would step into the mission, he would try to give me his own personal belief about death.' To his way of thinking, death isn't anything like the description I had given him. When we stepped inside the mission, he said, 'First, you will see that we do not have any electricity here for lighting up our little mission. We use candles and kerosene, because the nearest place for electricity is Cape Haitan and it would cost too much for our little congregation. We make out well with what we have, because he that believes in God and Jesus Christ receives light, as they are light.

"Taking a candle in his hand, he said, 'My son, you see this candle isn't lighted, and that is death as you know it.' Then lighting the candle, he said, 'My son, this is death, going from darkness into light!' I thanked him, saying that this had worried me a long time, but the way he had pictured it to me had made it beautiful to me, and I know that when my time is due to leave this world, I shall be going from darkness into light!

Silver Wedding Anniversary Service of Thanksgiving

This service was prepared for the observance of a Silver Wedding Anniversary in November of 1950, and is shared with *Expositor* readers in the hope that it may be of help to other pastors who are called upon to conduct an Anniversary Thanksgiving Service for members of their churches.

The Service

Dearly Beloved: We are gathered here in the sight of God and in the presence of this congregation to perform an act of thanksgiving and reconsecration to Almighty God for His blessings to this man and this woman on the occasion of their Silver Wedding Anniversary.

In the time of man's innocency, God instituted the honorable estate of marriage, and intended it to show forth, as in a figure, the mystic union between Christ and His Church. This couple has indeed typified that union,—by their devotion to each other, by living for each other in sickness and in health, through sorrow and through joy, and by their joint efforts to serve God in serving the community into which He has placed them. Let us, therefore, join them in a Litany of Thanksgiving as we lift up our hearts and voices to Him who made this union. (*Instruct congregation to respond in the Litany of Thanksgiving.*)

Pastor: For the sacred and tender ties which bind us one to another; for the faith which dispels the shadows of earth and gives us light and life in Thee;

Congregation: We give Thee thanks, O Lord!

Pastor: For all the discipline of life; for the tasks

and trials by which we are trained to patience, self-knowledge and self-conquest, and made us more sympathetic with others who suffer;

Congregation: We give Thee thanks, O Lord!

Pastor: For all the comforts and gladness of life; for our homes and the myriads of blessings of home; for our friends and all the pure pleasures of social fellowship; for the love, sympathy and goodwill of men;

Congregation: We give Thee thanks, O Lord!

Pastor: For the work we are enabled to do; for whatever good there has been in our past lives; for all the hopes and aspirations which lead us on to better things;

Congregation: We give Thee thanks, O Lord!

Pastor: For communion with Thee, the Father of our spirits; for the light and peace that are gained through trust and obedience; for the assurance of Thy continued goodness;

Congregation: We give Thee thanks, O Lord!

Pastor: (addressing the couple) You will now join hands and make your pledge, saying after me—

"Once more we pledge both heart and hand

As in God's presence here we stand,

To live to Him and Him alone

'Till we surround His mighty throne."

Let us pray: Lord God Almighty, Creator and preserver of all mankind, who hast Thyself instituted this holy estate of marriage, since it hath pleased Thee to let this man and this woman jointly live unto Thee and serve Thee in holiness and righteousness these five and twenty years, we pray Thee to accept our humble gratitude for the blessings bestowed upon them, and upon others through them. Accept, our Heavenly Father, the pledge which they have now made and help them to keep it. Mercifully continue to bless them. Let Thy grace and heavenly benediction be upon them every hour. Sanctify their lives today and in coming days, and help them to remain steadfast in their love and devotion toward one another, and to Thee. Keep them faithful in their obedience to Thy will, and sustain them in hours of grief and pain. Grant them many happy and fruitful years in Thy service, embarking upon the adventures of each new day in mutual love and helpfulness toward one another, and grant them the reward of these things needful for physical well-being, and above and beyond all these blessings, grant them, each, the assurance of Thy presence in and through all things accomplished and hoped for, and the final victory of everlasting life in Thee, through the love of Jesus Christ, our Lord, Amen.

The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you and give you peace, now and forevermore. Amen.—*Rev. E. Martin Lewis.*

What Is the Matter With Us?

Here is something to concern every citizen, every minister, every teacher, every parent, every Christian. The Russell Sage Foundation has published a book which is the most comprehensive survey of what they call "philanthropy" ever undertaken in this country. It says, "contrary to popular impression, low-income families, because of their great num-

ber, contribute by far the largest portion of philanthropic giving."

But here is the eye-opener—in 1949, giving for the "statistically average family" (and this is giving for church, schools, community chests, health and welfare agencies, etc.) is \$96.89, about 2% of income. The same family spends \$111 for tobacco, and \$289 for alcoholic drinks. Truly where our treasure is, there will our heart be also. What kind of "democracy" is this? And what sort of defense against communism is that sort of spirit going to build up? Without a revival of genuine Christianity the end is manifest.—*Northwestern Lutheran Seminary Bulletin, Jan., 1951, Minneapolis.*

Books For Present Needs

"So We Believe, So We Pray," Geo. A. Buttrick, Abingdon-Cokesbury, \$2.75.

"Faith Can Master Fear," G. Ernest Thomas, Revell, \$2.00.

"What Is Christianity?" (Sermons) J. Gresham Machen, Eerdmans, \$3.00.

"Minister's Library," Wilbur M. Smith, Wilde, \$2.50.

"Paths the Master Trod," (Lenten Meditations) Kelly O'Neill, Bethany, \$1.75.

"Mercies Manifest," (Radio Addresses) J. W. Behnken, Concordia, \$2.00.

"Pastoral Prayers," Ernest F. Tittle, Abingdon-Cokesbury, \$1.50.

"The Bridge of God," (including 5 Easter Messages given at Easter Sunrise Services at Natural Bridge of Virginia) Robert A. Lapsley, Jr., Knox Press, \$1.50.

"Primer for Protestants," James Hastings Nichols and "Christian Faith and My Job," Alexander Miller, Haddan House, 59c reprints.

"Audio-Visuals," Howard E. Tower, Abingdon-Cokesbury, \$2.50.

Topsyturvy

If you should feel the least bit-cross,
Just try to fancy what a loss
'Twould be if all the things you know
Might be cross when they pleased also.

Suppose no rocking-chair would rock,
And hands would stop on watch and clock;
The flour refuse to turn to bread,
And needles all object to thread.

The fire might sulk, and give no heat,
And then there'd be no food to eat;
Or just as we sat down to tea
The dishes crack and disagree.

Remember when you're cross again
To look about the house, and then
The thought of what each thing might do
Will bring the smiles all back to you.

—*Exchange.*



THE PULPIT



MAY I INTRODUCE MY FRIEND

CLARENCE EDWARD MACARTNEY

Text: St. John 13:1: "He loved them to the end."

JOHN ought to know, for he was that disciple whom Jesus loved, and who leaned on His breast at the Supper.

In golden sentences St. John relates the events at the end of our Lord's life. More than one-third of his gospel is taken up with the last twenty-four hours of the life of Jesus. Here is one of those golden sentences in which John describes the end: "Having loved His own, He loved them to the end." Christ loved His disciples before the foundation of the world. He loved them when He called them out of the world. He loved them clear down to the Cross. And, Christ loves us through all eternity.

He Does You Good and Not Evil

There are friends who do harm. They are like the ivy which stains and decays the wall which it embraces. But here is the Friend who will do you good and not evil. He knows the better man that is in you and seeks to bring him out. If you will let Him in, He will do you good all the days of your life.

Christ not only does good to us, blesses our life in that sense, but He evokes the good that is in us. You have been in the company of persons who have made you feel that you would like to be a better man or woman. They have struck the chords of the nobler life within your soul. That is supremely true of this Eternal Friend. He speaks to the highest in our soul.

He Tells Us of Our Faults

Other friends will tell our faults to others. Our enemies will tell us our weaknesses at the point of the sword; but Christ is the Friend, who, as a Friend, shows us our faults. "Faithful are the wounds of a Friend." A man may be slipping in his moral life, drifting

away from God and honor, and self respect; but, as a general rule, his friends will do nothing to warn him or to help him. At the most they will shake the head and say, "It is too bad to see a man go down that way." But to the man himself, they will say nothing.

A notable exception was General Grant's faithful friend, his chief of staff, the Galena lawyer, John A. Rawlins. It was Rawlins who was closer to Grant than any other during the war. It was to Rawlins that Grant gave his pledge that he would abstain from intoxicating liquors. When he broke that pledge Rawlins went to him and with great earnestness plead with him, for the sake of himself, and for the sake of the great and holy cause of the nation, to refrain from strong drink. Faithful were the wounds of that friend. In front of the Capitol at Washington today, there stands the magnificent monument of General Grant, sitting on his horse in characteristic pose and flanked on either side by stirring battle scenes. But at the other end of Pennsylvania Avenue, a little to the South of the Avenue, is Rawlins Park, where there stands a very ordinary commonplace statue of Rawlins. Whenever I stand before the great monument of Grant on his horse there in front of the Capitol, I think of that other monument. I think of that faithful friend who kept Grant on his horse.

The supreme example of how Christ shows their faults to His friends, and warns them, was His dealing with Peter, warm hearted, impetuous loving, but terribly sinning, Peter. In the presence of all the disciples Christ warned him of his danger, saying, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat." Then He assures Peter that no matter what happens to him, or how Satan gets the advantage over him, he can count on Christ's prayers and friendship to the last. "But I have prayed for thee that thy faith fail not."

*First Presbyterian Church
Pittsburgh, Pennsylvania*

How great and blessed a thing it is that you can have for a friend, the purest and noblest of souls, the Divine Friend Himself, Who desires the best that there is for you, who shows you what that best is, and will never forsake you, even when the worst gets the better over the good that is in you. "What a Friend we have in Jesus."

He Is a Friend In Adversity

It is written, "A friend loveth at all times, and like a brother is born for adversity." But there are a great many friendships which are not born for adversity. Adversity is the wind or the fan which separates the chaff of flattery from the grain of solid friendship.

The Shadow once said to the Body: "Who is a friend like me? I follow you wherever you go. In sunlight or in moonlight I never forsake you." "True," answered the Body, "you go with me in sunlight and in moonlight. But where are you when neither sun nor moon shines upon-me?" The true friend is one who is faithful in adversity and who abides with us in the darkness of the night.

A man in adversity is like a ship which has been driven on the shore and wrecked. The ship needs extensive overhauling and repair before it will be ready for sea again. So is it with the friend who has met with trouble and disaster. He needs the ministry of his friends. When David's fortunes were at the lowest ebb, when he was pursued day and night by the relentless hatred and jealousy of Saul, and when, apparently, his own hope was sinking and his faith in God declining, when that faithful friend, Jonathan, whose love David said to him was "wonderful, surpassing the love of women," went to him at night in the Wood of Ziph and strengthened his hand in God.

In *Great Expectations*, Charles Dickens tells how Pip went to visit, for the last time, his benefactor, Magwitch, the dying convict, who had been condemned to be hanged. The convict took Pip's hand and said, "You have never deserted me, boy; and what's the best of all, you have been more comfortable alonger me since I was under a dark cloud than when the sun shone. That's the best of all." Yes; it is not when the sun is shining, but when the clouds gather, and darkness comes down, that friendship has its real test.

Whatever happens to the earthly friend, whether he stands by us or not, we can always count on the friendship of Christ. Writing his last letter from the prison Paul tells sadly of how, when he was tried before Nero, friend after friend, on whom he had counted, for-

sook him. Then he adds this magnificent sentence, "But the Lord stood by me." Yes, that's it! The Lord will stand by you! He never leaves or forsakes you.

How that was true of Christ's love for Peter. Think of what Peter had done! Christ was in the hands of His enemies. They were mocking Him, striking Him, spitting on Him. It was then, just in His hour of greatest sorrow and need, that Christ heard Peter declare, with a loud oath, that he never knew Him. With most human friendships, such base denial would have engendered enmity and revenge. And what enmity is there so bitter as that which is founded on the ruins of a former friendship and love? But what did Christ do? All that He did was to turn and look on Peter. "The Lord looked on Peter." That marvelous look of wounded love, yet of loving appeal and forgiveness for the apostle who had denied Him. As soon as He was risen from the dead, Christ told the women to go and "tell Peter," as if He were afraid that Peter, because of his gross sin, would no longer think that Christ was his friend. All that Christ said to Peter, when he met him that morning by the Sea of Galilee, was this: "Simon, son of Jonas, lovest thou Me?" Christ loved Peter out of his sins and back to his discipleship and his immortal ministry. Have you denied Him? He is still your friend. That in a way is Christ's most wonderful title, what they called Him when He was on earth, "the Friend of sinners."

He Is the Friend Who Died for You

When George Fox, the founder of the Friends, or the Quakers, was lying in a filthy dungeon at Lancaster, a friend went to Oliver Cromwell and offered himself, body for body, to lie in the prison in his stead, if Cromwell would accept the substitution and let Fox go free. Cromwell was so struck with the offer that he said to the great men of his Council, "Which of you would do as much for me if I were in the same condition?"

Christ is the Friend who died for you. He took your place on the Cross. Just as truly as that robber Barabbas, for whom the people asked, lived and did not die, because it was he that was released and Christ who was crucified, so you can live and inherit eternal life because Christ died for you. That was the wonderful friendship, that the marvellous love of which He spoke when He said, "Greater love hath no man than this that a man should lay down his life for his friends."

Are you a professed friend and follower of Jesus Christ? If so, do you bear His name

worthily? How true and faithful and loving a friend are you to that Friend who died for you, the Friend that sticketh closer than a brother?

CONTRASTS OF PALM SUNDAY

W. M. MACKAY

Text: Matt. 4:5: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass."

WHEN a great general returned to Rome after a signal conquest, he was often welcomed to the city with "a triumph." It was a wonderful spectacle, and its traces are still to be seen in the old Roman Forum, in those magnificent triumphal arches through which the conqueror passed on his way to the Temple of Jove, there to offer sacrifice to the gods for the victory vouchsafed him.

Now this story may be truly called the triumph of Jesus. He was coming into the city which He loved and for which He was soon to die. He was coming after a life of the most wonderful victories over sin and sorrow and death; and He was doing so to crown them with the greatest victory of all—the Cross. It was therefore seemly that He should enter His capital city in triumph. He wished it to be so because He claimed to be its Messianic King, but how different His triumph from that of an earthly king! Here is no gaudy triumph or marble arches. All is meek and lowly and unpretending. "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass," yea, "upon a colt, the foal of an ass."

1. We are at once arrested by the contrast between *the central Figure of the scene and the surrounding spectators of it; the contrast of a sorrowing Saviour and a rejoicing multitude*. It has been suggested that the whole conception of this triumphal entry was distasteful to Jesus. "It was," says the late Professor David Smith, "a piece of acting, and pleasing as it was to the multitude, it was very distasteful to Him." We cannot accept such a view. It is derogatory to the Master to think of Him as acting any part in which He did not believe. No, this was the whole meaning of the story, that He did claim to be a King and that in this triumphal entry into the city of David He was asserting His right to be

called the Son of David. The cheers of the multitude were, therefore, not distasteful to Him and still less were the Hosannas of the children. He welcomed them and said, "If these should hold their peace, the stones would immediately cry out."

Nevertheless, though Jesus welcomed this triumph, there is this much truth in Dr. Smith's view, that He Himself was widely separated in feelings from those that gathered round Him to join it. Picture some great procession, today, in which the central figure of its cheering thousands is himself burdened by some secret sorrow or fear (such, for example, as attended the Archduke of Austria on the day of that fatal ride of his through the streets of Sarajevo), and we have a picture of Jesus as He listened to the resounding "Hosannas" of the multitude on that first Palm Sunday.

What is the lesson to learn from this first contrast? Is it not this, that while the instincts of the multitude are right, they need to be wisely directed? The common folk welcomed Jesus because they knew He was their friend.

The instincts of democracy are on the side of Christ, if only we can get to its deepest heart. The working man has no real quarrel with Christ. His quarrel is that the Church does not represent Christ, and while he is often sadly led astray as to what the Church teaches, there is no doubt that sometimes he has a good case to make out for his complaint. There is far too much class-feeling in the modern Church. What we need is more of the spirit of the Democrat of Nazareth, who, as He beheld the multitudes, had compassion on them.

2. We notice this further contrast in the Triumph of Jesus, *a contrast between a steadfast Saviour and a fickle crowd*. That is finely brought out by Munkácsy in his great picture called "Ecce Homo!" On the one side there is the howling Eastern mob crying out their execrations with distorted faces and garments, torn by fanatical passion, and on the other there is the calm, steadfast countenance of Jesus as He looked across this angry sea to the joy set before Him. He "heeded not reviling tones."

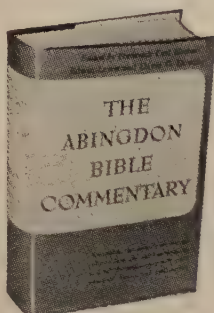
It has no doubt been suggested that the multitudes who cried "Hosanna" to Him on Olivet were not the same as those who said "Crucify" on Calvary. The one was the people of Galilee who loved Him; the other, the Jerusalem mob, stirred up by Priest and Pharisee. This is true; but it cannot be denied that the former made no effort to save Him, but weakly and cowardly stood by when He was delivered into the hands of wicked men. Some



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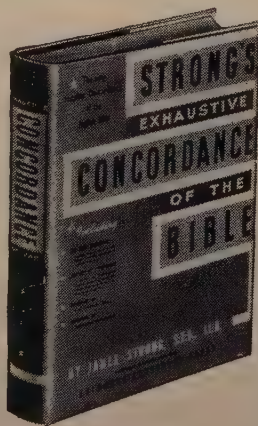
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of them may have even joined in the roar of execration at the last. It is nothing new for the hero of today to be the martyr of tomorrow. "I lived for my country," said Louis Kossuth, "and therefore I die in exile." Christ well knew how fickle were the promises of men. "The hour cometh, and even now is, when ye shall leave me alone." Yet there is no wavering.

So in our battle of life, whatever it be, whether in a great public struggle for righteousness or in a private fight with some secret sin or fear, we too have need of "the kingdom of Christ's patience." In every such battle there are ups and downs, Olivets of ringing cheers and Gethsemanes of bitter tears. At one hour we shall have the palm branch waving around us, and at another feel the chill shadow of the Cross; and what we need, to steady our souls in the midst of such contrasts of experience, is to fix our eyes on this Christ of Palm Sunday — to watch His calm face as He rides on amid the palm-waving crowd and sees beyond it "a little hill called Calvary," . . . sees it, but does not flinch.

3. Last of all there is a contrast here *between the Saviour approaching the most glorious, and Jerusalem approaching the most shameful, act in their respective histories.* Christ was entering Jerusalem to die, but still it was His triumph. True are the words of the Apostle to the Hebrews, "Now we see Jesus, for the suffering of death, crowned with glory and honour."

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

While Jesus, by the Via Dolorosa, was thus marching on to glory, the city by the same road was marching to its doom. What to the one was a "saviour of life unto life" was to the other a "saviour of death unto death."

Behind the conqueror in the Roman triumph there usually followed a train of specially selected captives, won by him in his wars. Some of these, when the journey's end was reached, were set free to show forth the clemency of the conqueror; while others were put to death to show his power.

It is this twofold result of the triumph of Christ Paul speaks of when he says, "To them that are being saved we are a saviour of life unto life; to them that are perishing we are a saviour of death unto death." It was seen in Christ's first triumph. To Him and to His be-

lievers it was a saviour of life unto life; but to Jerusalem and its priests it was a saviour of death unto death.

This is the last and greatest lesson we learn from the contrasts of Palm Sunday. The Triumph of Jesus never ends. From age to age the King of Glory passes on His way; but still as in the past His triumph has a twofold significance.

God give us grace to make the wise decision, and as He this day passes before us to the Calvary of His life, may it be ours to crown Him "Lord of all."

(From "Days of the Son of Man," page 87, published in *The Expository Times*.)



THE MAN WITH THE UPPER ROOM

GORDON PRATT BAKER

*A Communion Meditation
for Holy Thursday*

WE HEAR of this man only once, and then not by name. Apparently he was a disciple of Christ's, since he needed no persuasion to provide the Upper Room. That he was unknown to the twelve seems evident from the fact that Jesus had to describe him to them when He sent His followers to make arrangements for the Last Supper. That he was a servant or even a slave is almost certain, for he was carrying water jars when the disciples overtook him. Such menial tasks were always allotted to women and male slaves. Consequently he was a social outcast. No one else would have paid any attention to him, and ordinarily even the disciples would never have noticed him. Yet despite all this, he made possible the high moment of Christ's final commission to His followers. Without him there would have been no place for the last confidences that the Master shared with His friends. For already there was a price upon Christ's head!

How often in His ministry Jesus had known the loyalty of individuals whom the world condemned or ignored! And how often their love had made major contributions to His life!

This unknown disciple was no exception. He had access to what Christ needed, and our

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Lord was not too proud to ask for it. None of the twelve could have met that need, for evidently none had a satisfactory room in Jerusalem. Otherwise Jesus would have used it. Simon and Andrew had a house in Capernaum, it is true, but that would have taken the Master away from Jerusalem and out of the central scene. How often His followers can only take Him out of the central scene! They can have Him to themselves but they cannot offer Him as Saviour to the world! This man made it possible for Christ to remain in the one place where the eyes of the world could focus upon Him.

Many outside the Church have what Christ needs. They live in the midst of the toil, sweat, and tears of multitudes whose problems have crushed their creeds and whose fears have destroyed their faith. They share the experiences of a people who know only one law—the law of the jungle. They understand the meaning of hunger and of hate. But also they see the endless longing for finer things that men cannot escape. Central to the hopes and fears of souls afraid to live and ashamed to die, they hold the key to the world's salvation. But they cannot use the key until the friends of Christ persuade them of their unique position. God have mercy on our souls if we are too proud to do so!

The followers of Jesus were not embarrassed to ask a slave for the use of an Upper Room. When they did so they discovered that this unknown man had the will to help Christ get what He needed.

It was common custom in Jerusalem to rent rooms to Passover pilgrims for the price of the skin of the paschal lamb and the utensils used at the supper. Thus the man would have no real difficulty in making arrangements for the Upper Room because he could talk in his master's terms.

Those outside the Church can talk in terms understood by those outside the Church. They have succumbed to the same temptations; they have experienced the same failures; they have known the same self-reproach; they have felt the same tug of irresistible aspirations. For all that they have done wrong, they have a will to do right—weak, perhaps—vacillating, to be sure—but nonetheless a will for good and for God. Given encouragement, they will respond to the nobler appeal of their own souls; and in responding, they will persuade their fellows to accompany them upon the high road to redemption. The woman of Samaria bears eternal witness to that!

What the disciples may not have known was that long before they spoke to this man

Christ had talked with him. We do not speak to anyone whom God has not prepared for our approach. But we must speak to him, as did the disciples, with our emphasis upon what he has to offer the Lord.

The man with the Upper Room enjoyed Christ's full confidence in providing what the Master needed. Jesus believed in this man who was outside the group. He trusted an outcast with His life. How easy it would have been for this slave to slip off into the night and guide the henchmen of Caiaphas to the scene of the Last Supper! But Christ was captured in Gethsemane, not in the Upper Room. He was betrayed by one of the disciples, not by the man outside the group.

Only God knows how often the high moments of the Church's life will be associated with such men.

RESURRECTION LIVING

M. E. DODD

Text: Col. 3:1-3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

"Set your affection on things above, not on the earth.

"For ye are dead, and your life is hid with Christ in God."

YOU will observe from these verses that the Apostle Paul set Christ at the beginning and at the end and in the center of what we call Christianity. When Christ died, we who are believers died with Him. When Christ was buried, we who are believers were buried with Him. When Christ arose from the dead, we who are believers arose with Him. So intimate and vital is that relationship between Christ and believers, that whatever happens to Him, happens to us.

Now, Christ lives forevermore. We worship Him and adore Him; not as a dead Jew hanging on a cross, but as a living Saviour who came out of the tomb. Because He lives, we live. To be a Christian is to be a living, breathing, pulsating, thinking, loving, purposing spiritual personality. I am not a Christian because I was born of Christian parents.

*First Baptist Church
Shreveport, Louisiana*

I am not a Christian because I have been baptized. I am afraid there are many baptized pagans in the world today. I am not a Christian because I belong to the church. I am afraid many whose names are on church rolls have never known Christ as a personal Saviour and Redeemer. I am a Christian because I am in Christ. Christ is in me, in my heart—the hope of Eternal glory.

I am a Christian only when I am really and vitally identified with Christ in all that He was, and in all that He is. The Scriptures speak of it as being "*risen with Christ*." This expression, "*risen with Christ*," is not merely poetic or symbolic language, it is a statement of fact and of reality and of personal experience.

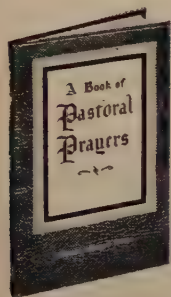
The resurrection of Christ is a definite and well-authenticated fact. Eleven times He appeared face to face with men and women; they saw Him, they heard Him and they said that He was alive after His death on the cross. It is one of the best authenticated facts in human history. Men have accepted many others which are not so well attested as this. There is no reason why the human intellect should stagger at this fact of the Resurrection of Christ.

First, it is presented as a witness: "*That Jesus Christ is declared to be the Son of God with power by the resurrection from the dead.*" —Romans 6:4.

Then it is presented as a prophecy. In the fifteenth chapter of First Corinthians, we are told that He was the "*First fruits of them that slept.*" And the resurrection of Christ is a guarantee that all who believe in Him shall be raised from the dead. We shall have again the precious bodies of those whom we buried as believers in Christ.

And again, the resurrection of Christ is presented in the symbolism of Believer's Baptism. When the believer was baptized with Jesus, he went under the water—symbolizing the burial of the old life of unbelief and error and of sin. When he came out of the water, he came out as the symbol and sign that he was rising to walk in a new life of righteousness and of service to God.

Now believers participate in that resurrection life of Christ. Christ identified Himself with our flesh in the incarnation, in order that we might be identified with Him in His spirit in the Resurrection. And, because He became the Son of Man, we become sons and daughters of God.



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The Resurrection of Christ in which we, the believers, participate and of which we are beneficiaries, imposes a high obligation and a solemn responsibility upon each one of us. We cannot live low, mean, miserable little lives if we have been raised with Christ. We must live as befits the dignity of a child of the King and a brother of the Lord Jesus Christ. The Resurrection of Christ from the dead and our resurrection experience in Him, as symbolized in our baptism, lifts the standard of Christian living to a higher level than any other in the world. It says to the world that we are alive to Christ. Having died and risen with Christ, we should die to sin and live unto righteousness. We are dead to hatred and alive to love. We are dead to strife and alive to peace. We were dead to God and alive to the world. Now, in this experience, we are dead to the world and alive to God. If our life is with God in heaven, then His life should be with us here on the earth. We walk in the flesh, our feet on the ground but our head is in heaven.

Therefore, the Apostle says: "*Set your mind, your will, including your affections, on things above.*" The Greek says, "*On higher things;*" not on the little, sordid, sorry, mean things of this world but on the higher things of the spirit and of God. Look up, get up, stand up, walk up—you are children of the King, risen with Christ in a new life. Do high thinking and high living, as the Christian is supposed to do. One of the great tests of character is what do you think of when you are by yourself? What to you think about in the dark on your bed at night when there is no sound but your own heartbeat? What do you think about then? What do you read when you are tired? What do you do when you are away from home, and no eyes see you except the eyes of strangers as you think? That is the test of Christian character, the test of whether we have our thoughts in heaven, and our life in heaven and our purposes following the purposes of God. We live either in the sordid things of this world, or in the spiritual things of God. We should be growing stronger and better and bigger and kinder each day that we live this Resurrection life in Jesus Christ. I am sure that all of us who are children of God through faith in Christ; all of us who are believers in God, have a desire, have a yearning passion and purpose to live better. We are only distressed by the things of evil and hindered by the things of the world. None of us ever realizes his highest ideals. No sinner is ever satisfied with the

song he sang; no musician, if he is a real musician, is ever satisfied with his performance; no poet is ever perfectly pleased with his poem. No doctor or lawyer nor teacher ever achieves what he desires in his own heart. Certainly no preacher of God's Gospel is ever satisfied with his sermon. He goes home and weeps over it many a time, wishing that he might have another chance to do a little better—always striving, yearning, pushing upward to finer and higher and better things.

Paul Dunbar, our great Negro poet and hymn writer and musician said, "*Why did God bid me sing and then make me black?*" Some others of us may ask, "*Why did God put so much fire in us then throw cold water on it?*" We yearn for the higher and the finer and the bigger and the better—always striving, seeking the things that are of above. Now, among those things that are of above, is the Lord Jesus Christ sitting on the right hand of God the Father. As we look up into the glories of God's eternal skies, all the splendor of that flaming firmament are gathered together into one blazing Sun — the Son of Righteousness, the Son of God. The only worthy aim, the only worthy effort of a child of God is to be like Christ and to be with Christ.

Oh, to be like Him! In His gentle and gracious and beautiful Spirit! To be like Him in His sacrificial service; to be like Him going about every day doing good, and then at last to be with Him forever.

All of us if we will, may have and may show forth the Resurrection life, if only we set our steadfast gaze upon Christ and never allow our hearts or our minds to wander to smaller and lesser things than Christ.

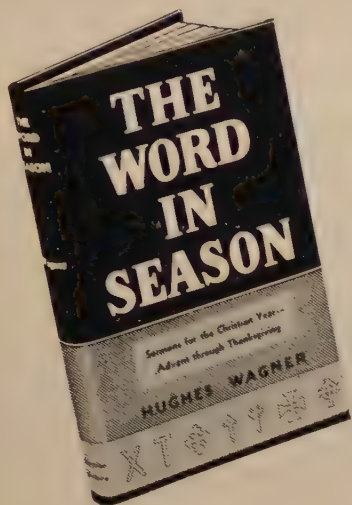
Pre-Easter Shadows vs. Post-Easter Joy

"Ye shall be sorrowful; but your sorrow shall be turned into joy. Ye therefore now have sorrow; but I will see you again, and your heart shall rejoice." John 16:20-22; (abridged)

WORDS spoken to disciples while under the shadows of despair. Plotting and hatred chilled the air, and there was little hope on the surface. Jesus sensed this condition; but he did not succumb to the chill. He merely recognized that all life has some shadows; but they are transient and passing;

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specially in the fuller radiance of the life which he lived.

I. His theory was that death is only an incident in enduring life. The grain of wheat falls to decay; also to continue again in "newness of life." The "power of an endless life" pervades even the shadows. (Heb. 7:16)

The eternal life principle is not abstract truth, but *vitalized spiritual power*; wanting merely a living faith basis in personality.

II. The Master of life cultivated the Habit of eternal living. A modern poet and traveler expresses it thus:

So much do I love wandering;
So much I love the sea and sky,
That it would be a piteous thing,
In one small grave to lie.

Paul to Philippians (1:27) "Your citizenship is in heaven." The same idea in Saint

who "Practiced the presence of God," in daily round of duty. Likewise the Psalmist (31:8) "Thou hast not shut me up into the hand of the enemy; thou hast set my feet in a large room." "Not beyond the tomb; but here and now some glimpse is given, of the joys awaiting us beyond the gates of heaven."

III. The invigoration of evangelistic zeal was meat and drink to Jesus at the well-side in Samaria. (John 4:30-34) He sat on the curb "wearied." He forgot that weariness in ministering to the woman's spiritual thirst; whereas she "forgot her water jar" in going back to the village with the glad news of Messianic nearness. (4:27)

Thus was literally demonstrated that larger truth—"He that seeketh to save his life shall lose it; and he that loseth shall find." Which principle was about to be demonstrated at *that pre-Easter moment*, in the presence of his disciples.—Claude R. Shaver, D.D.

ILLUSTRATIONS

JOHN H. JOHANSEN

Love So Divine!

Text: John 3:16—"For God so loved the world, that he gave his only begotten Son . . ."

Some time ago I heard of a little boy whose sister was dying. They needed a blood transfusion. They tested her brother's blood and found it just right. They asked the little fellow if he would give his blood. Of course he was glad to do this. They prepared him. Just as the doctor was ready, the little fellow turned deathly pale. "What's the matter, buddy?" said the doctor, and the boy asked: "When will I die?" "Die?" said the doctor, "Did you think this would kill you?" "Sure!" I wonder what his sister thought when she heard that. What happens to any of you if one loves you enough to suffer—yes, to die for you? It does something to you, doesn't it? Well, in Jesus the Lord, we have not only the bravest, and holiest, and the cleanest, and the wisest of men, but also the most loving, and that is at the heart of our devotion to Him.

Kept!

Text: II Tim. 1:12b—"I know Whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

In Edinburgh, members of St. George's West Church of Scotland, tell of a fine old layman who spoke to his beloved minister; Dr. Alexander Whyte, after a service.

"How are you keeping?" asked the minister. "Docotor," said the disciple, "I'm not keeping; I'm kept." It is not a much preached doctrine in our day, but it rings true to the experience of innumerable Christians. We who stand all afraid and atremble ought to be ashamed of ourselves. We have a great God; let us not only think more magnificently of Him, but commit ourselves and our cause into His keeping.

To Die Is Gain

Text: Philippians 1:21—"For me to live is Christ, and to die is gain."

During the excavation of the catacombs in 1856 three inscriptions, prepared by the same hand, were discovered at different places. Some man had written them for his beloved

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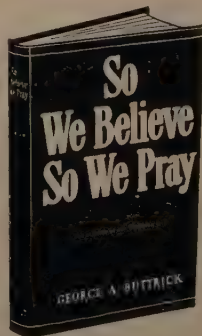
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wife, or mother, or sister, or betrothed, whose name was Sophronia. He had gone to the catacombs of St. Calixtus to pray and to seek comfort, and there he wrote the words we still read. Underground and near the entrance he wrote: "Sophronia lives in peace." Farther on, in a little chapel where the bodies of twelve popes lie side by side, he waited to pray, and then he wrote: "Sophronia lives in the Lord." He did not write of sleep or death, but of life. Farther on, in the chapel of St. Cecilia, he knelt in prayer, and there he wrote: "Dear Sophronia lives for ever in the Lord." Yes, she lives, she is not dead. She is alive. In Christ there is no death.

It was to make this truth clear that Jesus acted as He did on Easter day and the days that followed. What a strange way He took with His disciples! He comes and He goes. He is here and He is not here. He appears and disappears. He is visible and invisible. But one thing is sure. He is the same. He is alive. He is alive forevermore.

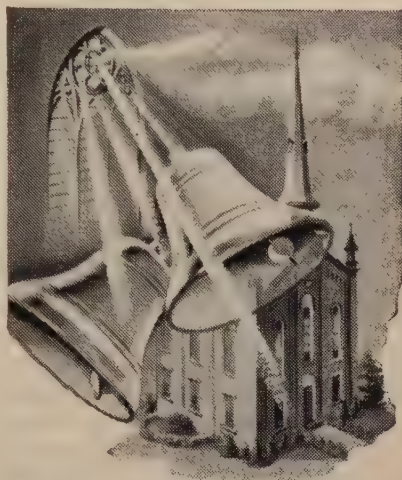
Alive Forevermore

Text: Rev. 1:18a—"I am he that liveth, and was dead; and, behold, I am alive for evermore."

The great nineteenth-century teacher, Robert William Dale, who made his pulpit at Carrs Lane Church in Birmingham, England, a throne, was one day preparing an Easter sermon. He wrote the words: "Christ is alive." He stopped and looked at them. Great waves of realization swept over his mind and seemed to surge through his whole personality. He walked back and forth in his study, saying over and over again, "Christ is alive." After that experience to the day of his death he always insisted that an Easter hymn be sung in Carrs Lane Church every Sunday. He said that he was determined that one congregation in England should come to know that CHRIST IS ALIVE.

The great books of Dale tell us the same story of living and immediate experience. He used to say that even theism is a matter of personal experience. He likened the experience of men who came to a vivid and compelling awareness of the satisfying presence of God in their own lives to the experiences of beholding a glorious sunrise in the Alps.

It is vital and immediate religion that will change this age of foolish wisdom into an age of moral understanding. It will make our knowledge fruitful. And beyond the smoke and burning of this destructive age, it will renew the life of man.



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Power Needed

Text: Phil. 2:17—"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

A group of Christians were on their way to a Sunday School convention. At a transfer point they were waiting to take a train. A huge locomotive was standing nearby on a siding, and one of the company, pointing to it, said, "If that engine represented our Sunday School, what part would each of you like to be?"

One spoke up and said, "I would like to be the whistle to call attention to the fact that the Sunday School was on the move." Another replied, "I would like to be the great driving wheels, which carry the load." A third answered, "I would desire to be the searchlight to light the way before it." All reported in similar fashion, choosing some prominent part, until one remained, who appeared to be a retiring sort of individual. "Well, brother, what is your choice?" the spokesman directed at him. Breaking the silence he quietly said, "I was just thinking that I would like to be the coal, ready to be consumed that the Sunday School might have the power to move forward."

Gospel—A Free Gift

Text: Ephesians 2:8—"For by Grace are ye saved through faith: and that not of yourselves: it is the gift of God."

Charles Haddon Spurgeon used to tell a story of a minister visiting an old lady, a member of his church, in order to bring her a gift of money, of which, as he well knew, she was badly in need. He knocked at the door, not once or twice only, but without response, and had to go away disappointed, with the gift still in his pocket. Meeting her a few days later he told her of his fruitless visit. She replied with tears in her eyes that she had heard his knocking, but thought he was the rent collector, and she dared not open the door, for she had not the money to pay the rent.

Spurgeon used this as an illustration of the Gospel. He who stands at the door and knocks has come with a gift: the knock is a Saviour's knock, not that of a taskmaster. The Gospel is good news; news not of rent required, but of debt paid; not a demand, but a free gift, which none has deserved or could win by merit, but which is offered to all. Its primary concern is not with what man must do, but with what God has done, in the life, death, and resurrection of Christ.

Lord and God

Text: John 20:28—"And Thomas answered and said unto Him, My Lord and my God."

When John Wesley, a priest of the established Church of England, beheld a worldly ministry and a people ignorant of the power of the gospel of Christ, he pleaded fervently, "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who know nothing but Jesus Christ and him crucified, and I will set the world on fire."

This conversation between a minister and an actor puts the thought in another way: "Why do you have so much more power over your audience than I do over mine?" the minister asked. "My dear sir," replied the actor, "I present fiction to them as if it were fact, while you present fact to them as if it were fiction."

Let us all stop presenting the fact of Jesus Christ to the world as though it were fiction. We do this because we do not believe enough. We must come to the point where we say, "My Lord and my God."

Christian Love

Text: I John 3:11—"For this is the message that ye heard from the beginning, that we should love one another."

Some years ago the Northern Baptist Convention met in the Middle West. Two hundred Christian Indians attended that convention. Given reserved seats in the front of the auditorium, they made a colorful picture. Mr. Tyson, a missionary among the Indians, was one of the speakers. He said: "I was your enemy, for I was in Custer's campaign in Wyoming and fought you to the death." He went on to describe the bloody battle, when a large, aged Indian slowly rose, lifted his hand and was recognized by the chair.

"Mr. President," he said in measured words, "I was in that battle, and we fought like demons to stop the palefaces." A thrill like an electric shock brought the audience to the edges of their seats. The Indian continued, "I was Mr. Tyson's bitter enemy, but now I am happy to say that I hear him preach the gospel, and we are brothers in the Jesus way."

Tense with excitement the president said, "I want you to come to the platform and shake hands with your old-time enemy, now your Christian brother." With seemingly embarrassed effort, the broad-shouldered, brown-faced old chief made his way down the aisle

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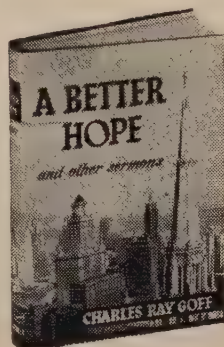
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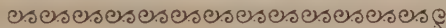
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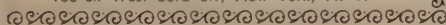
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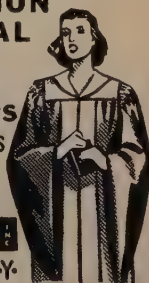
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and up the steps to the platform. As the two men approached each other, tears were in their eyes. They did not stop to shake hands; they could not speak; but they fell into each other's arms and sobbed joyfully. As they stood in that embrace, the audience rose as one man and spontaneously began to sing:

"Blest be the tie that binds
Our hearts in Christian love."

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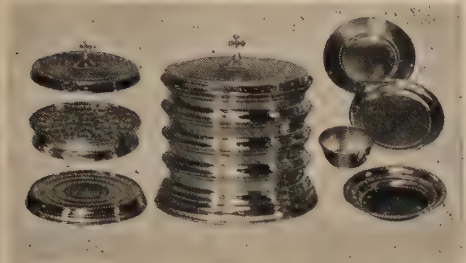
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LAWS CONCERNING RELIGION IN THE UNITED STATES. By Abraham Burstein. Oceana Publications. 80 pp. Paper, \$1.00; Cloth, \$2.00.

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practices. Yet here it has been done in small compass. It is a good manual to have around. More specific details can be learned from a lawyer. But within its limits, this volume is handy, convenient and inexpensive.—W. R. Siegart.

THE BRETHREN OF THE COMMON LIFE. By Dr. Albert Hyma. Eerdmans Publishing Co. 222 pp. \$3.50.

This book, by Dr. Albert Hyma of the University of Michigan, is the outstanding book about Gerard Groote and the Brethren of the Common Life to appear in a decade. It is scholarly, well-written and makes interesting reading.

Dr. Hyma first gives an illuminating study of the life of Gerard Groote, discussing his career as a Theologian and Philosopher, as a Reformer, and as an Educator. He then goes on to note the beginnings of three institutions founded by Groote, namely, the home in which the Sisters of the Common Life found a shelter; the houses of the Brethren of the Common Life at Zwolle and Deventer; and the monastery at Windesheim. These three institutions are then dealt with at greater length, and their subsequent history is given in detail. Not the least important contribution of Dr. Hyma in this section is the treatment of such relatively unknown figures as John Cele of Zwolle, Florentius Radewijns, Gerard Zerbolt of Zutphen, John Vos of Heusden, John Brinckerinck, and Gerard Scadde of Calcar.

The last part of the book is given over to a discussion of the authorship of the "Imitation of Christ," and here Dr. Hyma departs from the traditional view that Thomas à Kempis was its author. He believes that Gerard Zerbolt wrote the original version of the "Imitation," and that Thomas à Kempis was the compiler of the "Imitation." His reasons for this belief are convincingly stated and much new research material is brought forward to prove his contention. Dr. Hyma also, notes the influence of Zerbolt on such widely differing personalities as Martin Luther and Ignatius Loyola, founder of the Jesuits.

Eighteen pages of notes and an eight page bibliography add to the usefulness of this volume and attest to its profound scholarship.—John H. Johansen.

FROM LUTHER TO KIRKEGAARD. By Jaroslav Pelikan. Concordia. \$2.75.

As a scholarly work, analyzing various influences that have existed concerning Lutheran philosophical and theological thought since the Reformation, this work will take its rightful place. Beginning with Luther, and showing a keen insight into the reformer's basic thought, the author shows how Melancthon's dependence upon Aristotle caused a deviation in Lutheran theology. So-called orthodoxy of the seventeenth century resulted in subsequent rationalism. Kant destroyed the foundations of such rationalism and Lutheran theology continued to develop until the present day, although Dr. Pelikan ends his study with Kirkegaard. As a guide to the development of Lutheran philosophy and theology, both to Lutherans and non-Lutherans, this book is very helpful.

Melancthon's intellectualism emphasized the "Christ-for-us" over against "Christ-in-us." While Melancthon's Theology was repudiated in the so-called orthodoxy of the seventeenth century, there was still the bondage to Aristotelianism. It is the theological thought of this century which still causes division within the Lutheran household of faith. Kant philosophically systematized the relationship between our spatial perception and reality—something adumbrated in Lutheran Christology and given scientific formulation in Einstein's space-time theory. This has never been fully developed. It should be, because here is the philoso-

ical means of theologically stating the Biblical truth concerning the timelessness of God, the continued presence of the Christ, and the eternal life our Lord offers us.

But as the rationalists began a process of secularization which, in spite of many implications in Kant's philosophy, was continued by him and Fichte, such secularization bore full fruit in Hegel, and the influence of this secularization continues to this day. A new theological approach was necessary. Schleiermacher began it, but was unable to make all the necessary reaches. Kirkegaard took the existentialism inherent in Luther and built it into a working philosophy. While intellectualism, as such, must be repudiated by a true Christian, it cannot be replaced, as some sought to replace it, by either moralism or aestheticism. Kirkegaard's existentialism drew close to Luther and performed a fine service for Lutheran theology, in spite of its gaps.

Perhaps Dr. Pelikan is the man to write a truly Christian philosophy.—W. R. Siegart.

THE SECRET OF GOD. By Robert D. Hershey. Muhlenberg Press. \$1.75.

The unique experience of the Lenten Season brings us to a more thorough examination of ourselves in the light of Christ.

In this volume of sermons for the Lenten Season, Dr. Hershey turns away from a theme that has been all too popular: "Here is what you should do," and comes back to the basic Biblical revelation, "Here is what God has done for you." Through every one of the fourteen sermons is woven as a golden thread, the eternal theme of Christ's redemption: "I came that man might have life." Always it is life—the life of the Christ. The fulfillment of the "secret" is when we shall know even as we are known.

These sermons will be a rewarding experience for any pastor. They will enrich his own spiritual experience as well as his Lenten preaching. Laymen, too, will be richly rewarded through them as they are read. For these sermons, written with profound knowledge of life and of God as revealed through the Christ, are written in a beautiful and appealing manner, such that draws one to the very end.—W. R. Siegart.

What Jesus Offers

(From page 80)

Can one realize the richness that belongs to the peacemaker? One may learn about these things from an experienced follower, but one can never *know* until the truth of Christ is put to the test in life.

This leads us to see the difference between belief and faith. Faith is putting that belief into action. Belief is saying, "I believe in God." Faith is living as though God was a fact. Belief is saying, "Jesus gave men the ultimate truth about life, the Father, forgiveness and love." Faith is living what Jesus said and discovering in life, His truth. Then a man can say, "I know the reward that comes to the meek, the merciful, the pure in heart, for I have experienced it."

When Telemachus was given the choice between being devoured by wild beasts and remaining a Christian, he said, "Eighty and



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six years have I served Him, and I won't give Him up now." When Paul said, "I know that my Redeemer liveth, and that He is able to keep that which I have committed unto Him against that day," he was speaking from experience.

It is no different now. Christ offers us that which Paul had, but we must walk His way as the great apostle did. There is no truth that the Saviour gave the disciples what He is not willing to give us. The power of Christ is what He can do with life. The authority of the spirit is in the possession of it. If we would know, then we must do. "Seek and ye shall find, knock and the door shall be opened unto you."

III

Not only does Christ offer to man a sense of mission, spiritual authority that rises out of experience, but also the fulfillment of our lives. It is not accidental that men say our society confronts the choice of following the Master or being obliterated.

It was on the Damascus Road that Paul reached his crisis. Many a man has faced his hour of trial, and out of the agony of the soul has chosen to walk the better way. Christ awaits to be chosen. He says, "Come unto me all ye who are weary and heavy laden, and I will give you rest." To men disappointed with the yieldings of life he said, "I am come that ye might have life."

Why do we say hate does not pay? That prejudice blights our vision? That bitterness warps the soul? That cynicism beclouds understanding? That an unforgiving spirit is unhappy? It is because these negative approaches prevent life from coming to its own. Faith, hope and love bring the noblest out of us.

The disciples were ordinary men before they met Jesus. How different life was after the Saviour touched them. Paul said, "It is not I, but Christ that dwelleth in me."

We look upon a generation of weary and troubled moderns. Their lives are not what they want them to be, their longings are unfulfilled.

Dr. Rufus Jones tells of a kind old man who, while he was spending his summer on the Maine coast, discovered that on an island offshore was a group of children who were receiving no religious instructions. One Sunday morning he went over to instruct them. Desiring to begin with something familiar, he asked all who had seen the Atlantic Ocean to hold up their hands. Not a hand went up. Thinking the children were shy, he asked the question again. But they were in earnest.

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They thought they had never seen the Atlantic Ocean.

But all their lives had been spent with it before their eyes. They had sailed their boats upon it. The waters of the Atlantic had sung them to sleep when they were babies. They did not know it was the Atlantic. All around us is the mighty power of the omnipotent God, the resources of the eternal. Before us stands the Saviour.

He fulfills our hopes, and enables us to realize our longings. St. Francis of Assisi, Martin Luther, John Wesley, George Whitefield, John B. Goff and Albert Schweitzer would all declare Christ had been the making of them. Gandhi said he owed more to Jesus than to any other man.

What does Christ offer men living in an atomic age? He offers a sense of mission, spiritual authority that rises from experience. Finally, He fulfills our lives. Men who follow Him, who possess His spirit and are possessed by Him say, "For me to live is Christ."

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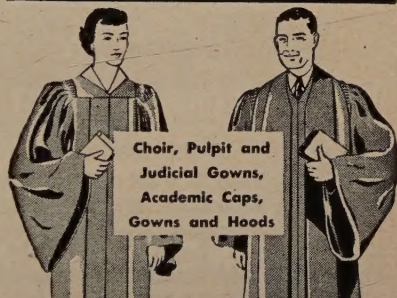
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